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That Self is described by No, No! He is incomprehensible, for he cannot be comprehended; imperishable, for he cannot perish; unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail.—*Brihadaranyaka-Upanishad.*

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LOSS OF THE SOUL.

[A PAPER READ BEFORE THE CINCINNATI T. S., JAN. 25, 1891.]

> "The *Karana Sarira* may become so contaminated and so unfit to reflect the light of the Logos as to render any further individual existence impossible; and then the result is annihilation, which is simply the most terrible fate that can befall a human being."—*Notes on the Bhagavat Gita by T. Subba Row.*

The Secret Doctrine, Ancient Philosophy, and the Christian Scriptures all advance the idea of the possible destruction of the human soul as the penalty for certain transgressions. This is indeed a very old doctrine. In the Christian Scriptures it is referred to as "the sin against the Holy Ghost", "the unpardonable sin"; and devout and bigoted Christians have been driven to insanity by the belief that they had committed this "unpardonable sin". While it is far from the present purpose to revive such a degrading superstition on the one hand, on the other hand there is a law of retribu-

tion following perversions of the human will, altogether obscured and rendered of no account by the conflicting wrangles of the Christian theology. That one should go insane in seeking to reconcile freedom of the will with pre-destination and the idea of the sin against the Holy Ghost creates very little surprise to-day ; but as the result is to obscure the principle of Eternal Justice as applicable to human conduct and the results of human action, and, as a further result, many individuals seem unconsciously embarking on the journey that must inevitably lead to destruction unless arrested, the real philosophy and rationality of the subject need pointing out.

If a swift and sure destruction could be predicated of the voyagers on this Stygean sea, if painless death were immediate annihilation, further comment would be unnecessary, for that would indeed be an easy way of balancing accounts. But Karma as the Law of Retributive Justice provides otherwise. The road through selfishness, cruelty, vice, and crime is long before one reaches the dividing line and plunges down the steep descent. Step by step "the Spirit"—the Higher Self—strives with man, and when at last he has "sinned away the day of grace" and his conscience has ceased to struggle against his animal self, a prey to Karma-Nemesis, every evil thought and deed returning to him who sent it out, the demons of his own creation seize upon his soul and slowly devour him. Man rises or falls by his own act. This is often stated, but seldom logically applied. Karma is the necessary and invariable condition of individual existence. Individual conscious existence without action is inconceivable. This action tends always in one of two directions. It is either consonant with the Creative Will and Intelligence of Nature, or it runs counter to Nature and is personal and selfish. The evil and selfish will of man creating a world of his own begetting, becomes himself the center of that world. Thus "good Karma" runs along nature's lines and is beneficent, while evil Karma is a debt due unto nature for which she exacts the last farthing by the necessary conditions of the law of action. The selfish and vicious are therefore at war with nature because they build to themselves, looking to results, while the unselfish, seeking no reward, but doing the good and following the right *because it is right*, presently destroy Karma altogether by at-one-ment with nature.

"* * * Differentiated conscious existence is evolved out of the one current of life which sets the evolutionary machine in motion." * * * this very current of life gradually gives rise to individual organisms as it proceeds on its mission. Furthermore it begins to manifest what we call conscious life, and, when we come to man, we find that his conscious individuality is clearly and completely defined by the operation of this force. In producing this result, several subsidiary forces which are generated by the peculiar conditions of time, space, and environ-

ment co-operate with this one life. What is generally called *Karana Sarira* is but the natural product of the action of these very forces that have operated to bring about this result. When once the plane of consciousness is reached in the path of progress that includes the voluntary actions of man, it will be seen that those voluntary actions not only preserve the individuality of the *Karana Sarira*, but render it more and more definite, as, birth after birth, further progress is attained, and thus keep up the continued existence of the *Jiva* as an individual monad."—Notes by T. Subba Row, p. 26-7.

" * * It is only through a vehicle (Upadhi) of matter that consciousness wells up in us as '*I am I*', a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity."—S. D.

Now these *Upadhis*, or vehicles in which the one life focalizes and consciousness wells up, may be in one case the physical body, in another the astral body, and again it may be the *Karana Sarira*. It is in the last named that the higher individuality of man exists. To illustrate these *Upadhis* and their relations to the *Logos* and to each other, Mr. Subba Row makes use of the following. "Suppose, for instance, we compare the *Logos* itself to the sun ; suppose I take a clear mirror in my hand, catch a reflection of the sun, make the rays reflect from the surface of the mirror—say upon a polished metallic plate—and make the rays which are reflected in their turn from the plate fall upon a wall. Now we have three images, one being clearer than the other, and one being more resplendent than the other. I can compare the clear mirror to *Karana Sarira* ; the metallic plate to the astral body ; and the wall to the physical body." (*Ibid.*)

It must be remembered that it is the Light of the Logos that shines upon the clear mirror. The Logos itself is unmanifested. We see not the Logos, but its manifested light. Furthermore, it is the same light that is manifested or reflected from the mirror, from the metallic plate, and from the wall. The increasing dulness or feebleness of the light is due solely to the character of the reflecting surface, and not to any change in the light itself.

Applying this illustration to the complex and composite nature of man we find it has exceeding force. But first we must get a starting point in the nature of man, some point within the range of universal experience in order to make our subject practical and apprehensible. This basis is very clearly given in the quotation from the *Secret Doctrine* already made. Consciousness is the basis of all personality, and of all individual life. It is the continuity of consciousness in some form that constitutes the thread of existence running through all personalities. Whenever the *Upadhi* (Vehicle of matter) which directly receives the light of the Logos or divine ray, viz. the *Karana Sarira*, has reached the plane of self-consciousness—

"I am I"—it has then started on the line of evolution from which there is no escape, and all subsequent experience along the evolutionary chain involves personal responsibility. The light of the Logos "welling up in us" having evoked individual self-consciousness, must eventually emerge again in its original source, bearing with it the self-consciousness of its immediate vehicle, the higher ego, or it must finally separate from the vehicle and return alone. Contaminated and degraded it can never be. No principle of Atavism can ever apply to it. Just here lies the great fallacy of the doctrine of Metempsychosis. The light of the Logos never evokes self-consciousness below the human plane, and having evoked it on that plane it can never be carried lower, or dragged down to the animal plane.

Whenever man descends to the animal plane and loses his human birth-right, he does so at the sacrifice of his higher ego, or the *vehicle* of self-consciousness. This descent is never a matter of accident or misfortune, but of *conscious will.* Nature is patient and beneficent. The journey is long and painful in either direction, because it concerns the progressive evolution of full and complete self-consciousness through the whole range of human experience, culminating in at-one-ment of individual consciousness with universal divine consciousness. This is the meaning of human life and the responsibility of self-consciousness, and never until man has stifled the voice of the Higher Self, the divinity within him, by his own deliberate acts can he encounter this "second death", or "sin against the Holy Ghost".

How, it may be asked, can man retain consciousness and suffer throughout his long descent, if he has alienated the vehicle of consciousness, the *Karana Sarira*? The *Karana Sarira* being the immediate vehicle of the light of the Logos, consciousness is reflected from one vehicle to another, as shown in the illustration of the mirror, till it reaches even the physical body and manifests in its lowest form as physical sensation through the "body of desire" (Kama rupa). The consciousness in these lower vehicles has never any permanency of its own, and is only renewed and retained by continual renewal from the primary vehicle. When, therefore, that becomes alienated and finally separated, it can no longer be renewed.

It may now be seen that the word "Soul", as ordinarily used, has a vague and very indefinite meaning, and it would be well that it should become entirely obsolete. Western people are, however, so unfamiliar with the philosophy lying back of all the world's great religions, not excepting the Christian religion, that the word "soul" is likely still to be retained, together with all its confusion and obscurity.

To all students of Eastern Metaphysics, and certainly this must include at least all members of the T. S., this term *Karana Sarira*, the vehicle that

directly receives the light of the Logos, and in and through which self-consciousness "wells up in us", becomes a matter of great interest. Bearing in mind the seven-fold division of the composite human being, as given in the *Key to Theosophy* and the *Secret Doctrine*, it may be said that the Logos proper (unmanifested) corresponds to *Atman*. The *light* of the Logos—its immediate vehicle—corresponds with *Buddhi*: while those endowed with self-consciousness in man at the dawn of his evolution receive the endowment of *Manas*. The "Higher Self" would be the Atman-Buddhi. The Higher Ego, Atma-Buddhi-Manas. Here the use of the terms "Self" and "Ego" has led to confusion in the minds of students, though this is unnecessary if they will carefully consider the bearings and relations of consciousness and its vehicle. *Karana Sarira*, then, is a generic term, meaning vehicle of the immediate light of the Logos, or Atman; generic, because it may be either separated from or conducted with manas, its next vehicle, and thus be the basis of self-consciousness in man. Atman as related to man corresponds with Parabrahm as related to Cosmos; Buddhi as related to man corresponds to Mulaprakrita as related to Parabrahm, its "veil", from which matter and force endowed with intelligence, Akas-Fohat-Mahat, emanate.

It may thus be seen that a substantial basis lies back of every manifestation in nature, and that what we term matter and force on every plane of nature are inseparable from intelligence, thus giving the *raison d'etre* of Law. In all manifestations of life it is the light of the Logos welling up in and manifesting through its vehicle or *Upadhi*, that constitutes the main-spring or fountain of life.

On every plane of nature where life takes form and consciousness manifests, such manifestation occurs through a vehicle. In man these vehicles are several because his life is not confined to a single plane. These vehicles are related in concrete degrees, and while the physical body is the lowest vehicle, the life force manifesting in each interpenetrates all. The more compact or the grosser the physical body through its appetites and passions, the weaker the life current in all the other vehicles. In other words, the more man lives on the animal plane, the less he manifests the human and the divine. These are self-evident propositions, axiomatic, drawn from common experience in every-day life.

The germ of self-consciousness residing in the Higher Ego progressively expands and unfolds with the varied experience of life. This germ furnishes the light of reason and the guiding principle of conscience. Each successive embodiment in matter furnishes its fund of experience, and thus progressively unfolds Manas. Manas is thus the adjustment of experience to the laws and processes of Eternal Nature, the incomplete and imperfect personal Kingdom of man.

The basis of consciousness in man is *Mahat*—cosmic intelligence—"welling up in man" through its immediate vehicle, *Karana Sarira.* The expansion and range of unfolding of consciousness in man occurs through Manas, the *active* aspect of consciousness ; while its passive aspect is conscience, the "*Voice*" of the higher self. Most persons get confused in regard to *memory*, the *steps* of man's progress, the details of his varied experience; and these can never be fully retained even for a single day except as a precipitate or general result of experience. In this regard nothing is ever lost, or lived in vain.

We may now deduce some idea of the "Soul", or what is meant by the immortal part of man, and its pernament possession by the individual or its final loss. The problem turns on the point of *consciousness*, and its expansion through experience. The battle ground is the central factor in man's composite life, viz. Manas : and by the Higher and the Lower Manas is meant the *direction* in which man's experience tends under guidance of his will. He may crown his life experience by leading it up through the higher manas till he anchors it in its immortal vehicle, *Karana Sarira*, and thus merge his life in the Higher Self; or he may lead it downward, toward the animal plane, till at a certain point he cuts the slender thread and thus alienates his Higher Self, when his lower "vehicles", drawn originally from the physical and animal planes, gradually descend, consciousness slowly fading out, till at last his being dissolves. This is the "second death". 'Tis not the *fact* of annihilation, but its horrible details, its blank despair, its terrible retribution, that appall us : the Karmic details of Eternal Justice, the opportunity and the rewards or penalties of Human Self-consciousness. No one need fear being tripped unconsciously into this "eighth Sphere" this hopeless doom. Neither is it to be incurred from impossible intellectual belief of irrational dogmas. It is as far removed from priestly anathema as is any Higher Self from an anathematizing priest. It is the penalty for all uncleanness ; for wilful sacrifice of all other interests to the animal self ; and finally, to the love of evil *for its own sake.* Many pitiable degraded human beings are on their way to it, and yet not beyond hope. Hypnotism, Necromancy, and other forms of "black magic" lead directly towards it. One may be unconscious that such practices are black magic, but no one can be unconscious of their own utter disregard of the rights and the best interests of others, and when they consciously and deliberately disregard these and seek an imagined good for themselves regardless of the pain and degradation of others, they should be reminded that sure destruction lies that way, by a law that has no variableness or shadow of turning, a law that never forgets and never forgives till the last jot and tittle be fulfilled. The materialism of the age tends in this direction, with its vivisection and hypnotism, with its selfish

haste to get rich, and its disregard of the great hungering, toiling, suffering mass of humanity. And it is not the toiling millions that tend toward destruction, but the selfish, favored, greedy few, whose broader intelligence and larger opportunities serve only to increase the unhappiness of others now, and make sure their own destruction hereafter. Step by step in future incarnations must these retrace their way : measure for measure will it be meted to them again. Dante's *Inferno*, and Margrave and Mr. Hyde are no idle dreams of depraved imaginations, but tragedies of self-destruction, being enacted all around us by the intrinsic selfishness of man. The sacrifice of all to self leads inevitably to self destruction. HARIJ.

(*To be continued.*)

WHY YOGA PRACTICE IS DANGEROUS.

A good deal has been said in Theosophical literature about the danger of pursuing Yoga practice, such as regulating the breathing, assuming certain postures of the body, etc., and several persons, not satisfied with simple declarations by such writers as H. P. B. that these practices are prejudicial, have frequently asked for reasons. Many of the reasons given in the PATH and elsewhere have been merely further declarations. I have instituted some experiments for the purpose of showing what is the effect, if any, upon the physical system of a certain sort of breathing used in Hatha Yoga practices, and desire to record one for the benefit of inquirers.

The persons present were myself, a well-known physician whose name I can give, and the practitioner. The physician first took the person's pulse for three minutes and found it to be running at 96 beats per minute, and then the experiment began with the practice with the following result :

First minute. Pulse fell to 91 beats.
Second minute. Pulse fell to 81 beats.
Third minute. Pulse remained at 81 beats.

A delay of five minutes then occurred, when the practice was begun again for six minutes, with the following result :

First minute. Pulse running at 91 beats a minute.
Second minute. Pulse fell to 86 beats.
Third minute, Pulse remained at 86.
Fourth minute, Pulse fell to 76.
Fifth minute. Remained at 76.
Sixth minute, Remained at 76.

This shows a reduction in the pulse action of 20 beats in 14 minutes. It also shows that after the first three minutes the intermission of five minutes

was not enough to enable the pulse to go back to 96 beats, at which it started. The first three minutes showed a fall of five beats in the first minute and ten in the next minute, making fifteen beats reduction for the three minutes.

It therefore appears that one of the accompaniments of this practice is a distinct effect upon the action of the heart, and as all the Hindu books invariably state that great caution should be used and that there are dangers, we can see here a very great danger found in an effect upon the heart's action, resulting in a reduction of pulse beats of twenty beats in fourteen minutes. The Hindu books to which I have referred, and which are the only works through which inquirers have heard about these practices, also say that a guide who is fully acquainted with the subject is necessary for each student, and that every one of these practices requires an antidote for its effects through other regulations tending to neutralize the bad physical effects. Students have been too anxious to try these experiments without paying any attention to the cautions given out, and I know of some cases in which, while well remembering that the cautions had been uttered, persons have pursued these practices by themselves without assistance. I hope that the above record will not only justify the cautionary remarks which have been so often made by sincere Theosophical writers, but will also serve to warn off Theosophical students from this dangerous ground.

WILLIAM Q. JUDGE.

WHAT CAN THEOSOPHY DO FOR THE CHILDREN?

"Can Theosophy be taught to children" is the question to-day among those F. T. S. who feel the necessity of giving bread, not stones, to those little ones upon whom depends the future.

It cannot be done, reply some. Can children understand Sanscrit terms and the subtleties of Oriental metaphysics? But Sanskrit terms and Oriental metaphysics are not Theosophy. Theosophy is a term signifying Truth, and Truth expresses itself in simple words and in any language. As for the subtle problems, they are not Truth, only the efforts of our darkened minds to build special systems to take the place of Truth.

Again, others say, "Do not teach the young anything of religion; let them grow up free and choose for themselves." If Theosophy were a creed, a set form of opinions, no advanced thinker would favor imposing its forms upon the young.

It is not a change of fetters, but liberation that they need. Now Theosophy is liberation, for it inducts us into the knowledge of Universal Law; it

presents to us the working of this Universal Law on every plane of human expression of cosmic manifestation. It is right thinking. At every step towards this true knowledge our progress has been impeded by wrong thinking, false ideas of Nature, and the bad habits consequent upon this wrong thinking. Shall the children be left to the same fate, or shall they benefit by our experience? Were it a question of method in writing or arithmetic, there would not be a moment's hesitation; common sense would decide.

Children naturally accept Truth, for their thoughts are not yet crystallized in error. Truth alone satisfies them. When we give them our false notions, do not their questions often startle us into a realization of our false position? Children are nearer Truth than their parents, imprisoned as these are in prejudice. But the tendency of the young mind is soon warped by the process of education. In the family, in the school, in the world, one stupendous error distorts all ideas of life. It is the error of Separateness. Religion is divorced from science; God from practical life; time from eternity; each life is a fresh issue without a past, even if it be allowed a future; knowledge is separated into isolated divisions, and, in spite of suggested improvements in this direction, few teachers ever find the thread which unites all knowledge into one great harmony. Thus the child's world is marked off into distinctly separate spheres totally unrelated to each other, external to and essentially different from himself. Is it any wonder that injustice, selfishness, and gross materialism grow out of such a condition of thought?

Into this chaos Theosophic teaching introduces Unity. The picture persistently kept before the young mind is the Oneness of all things. One Being manifesting in myriad beings; one life-fire sending forth countless flames of finite lives; one eternity manifesting in time; one white light of universal consciousness breaking into prismatic rays of earth intelligence; one soul-self radiating into numberless souls and selves.

Ah! but this is too difficult to explain to children. Too difficult in appearance only! The teacher of the infant class in our Sunday School is astonished at the readiness with which the little ones grasp this idea of Oneness. They have no wrong thinking to correct. Truth is written on every page of Nature's book of life; therefore the earnest teacher who realizes this truth of Unity will find illustrations without number. For example; the seed evolving into stem, branches, leaves, flowers, and fruit; the essential identity of ice, water, vapor, steam; fire, every spark of which is a potential fire; the human body with all its complex and varied organs; the story of the formation of the earth (that time when all was water); the correlation and interchangeability of heat, sound, light, electricity;—these and numberless other facts may be made interesting pictures of Unity.

Children are delighted to find correspondences. Show the girls struggling with a problem that arithmetic, music, and song are one; that hidden

away in 2 and 2 make 4 is a story that Do, Re, Mi try to tell us, a beautiful story in which the sparkling stars, the many tinted flower petals, the sea, the wind, and the beating of one's own heart sing "We are one"; and forthwith mental interest is awakened, a glimpse is caught of that world of Unity wherein the "dewdrop and the star shine sisterly".

The Oneness of thought found in the many Scriptures of the world is also an excellent lesson, teaching religious tolerance founded on mutual respect.

A plan that works well with us is as follows: Write on a black-board some Bible text—say "The Golden Rule"; then on slips of paper inscribe texts of like meaning from the Hindu, Chinese, Buddhist, Persian, etc. Distribute the slips and have each child the text on his slip giving the book it is taken from, and comparing it with text on black-board. The following Sunday the texts may be memorized and recited at roll call.

The idea of Unity should be the basis of all instruction, for without it Universal Brotherhood is a myth and the co-operation incident to a high true civilization is impossible. A knowledge of Unity will lead our youth to a real understanding of Universal Law; it will bring harmony into the school and banish thence that mass of technicalities forgotten as soon as learned, and that leave the mind undeveloped and weakened.

On a higher plane this sublime idea of *Oneness* teaches the gospel of Strength, for it shows the God within, the Higher Self; thus our children will look within self for the light which guides, the way which leads to the Universal Soul. If Theosophy presented this one truth and no more, it would be well worth the sacrifice of an hour or so a week to put before the eyes of the child-mind this beautiful picture, to give them this clue that will lead them through the maze of their daily lessons in separateness. But Theosophy has still other wisdom of a most practical kind.

The law of cause and effect, the inexorable Karmic law "As ye sow so shall ye reap"; action and re-action. Karma rules the Theosophic school. All its methods and processes should be in harmony with the Karmic law. In this way personality, reward and punishment born of caprice and always personal, will disappear. An enlightened mind of the consequence of action, of the power and function of true will, of the purpose of life, of the destiny of the ego, will be the result.

Another thought to impress upon the plastic mind of youth is the supremacy of the world of ideas over the world of matter. If the children are directed how to work out the history of the objects around them, of the furniture, of their clothes, of the buildings, of all the material of a great city, of the entire social fabric, they will see that it is the idea which is the real and the enduring. When this fact has been grasped, let them go a step beyond, where they will find than the flower-gemmed field, the forest-girt

mountains, the streams, the ocean, the limitless star-studded space are the expression of divine ideas.

Let them note the difference in energy between ice and steam, let them reflect upon the life-force of the silent sunbeam, and they will soon learn that inherent energy increases as solidity decreases. It will be a life lesson.

And now upon the broad base of Unity we have builded of Karmic action and Thought Force a fitting school temple wherein humanity may find Truth and study her secrets; but we need a dome to crown the whole. Let that dome be Universal Rhythm, that Kosmic harmony directing every movement of atom and orb; the great Breath symbolized in life and death, sleeping and waking, the rise and decay of nations and races, the pulse of our life. As like begets like, so the contemplation of that all-governing harmony will produce harmony in the limited; harmony of faculties and forces the thought expressing itself spontaneously in act; harmony of aspiration and condition, when to will is to be.

The Theosophical Society has before it the great work of changing public opinion in regard to education. We must preach by example as well as by precept. An hour or so a week is very little to give to the children, but it is a beginning. May it be the seed of a mighty tree! Work and trust; the sunrise comes. MARIE A. WALSH, F. T. S.

THE IDENTITY OF SOUL.

A VOLKS LEGEND.

Among the solemn forests that fringe the chill waters of Baltic seas, this legend has been told among the peasants for centuries.

There was once a great Bishop who rode on his white palfrey at the head of his retinue, on his way to the court of the King. One hand stoutly carried his carved crosier of oak, the other held his jewelled reins; he mused now upon the Courts of Heaven and now upon Courts of earthly splendor. Behind him, in the respectful silence due to the revery of the Lord of the Church, his own small court followed slowly.

All at once the stillness was sharply broken; shrill, sweet streams of laughter, flute notes, and then a bubbling song gushed out upon the air as if from some hidden fount of joy. A song so madly gay, so softly, so bewitchingly merry, so innocent and pure, yet so contagious in its mirth that the very horses curvetted and caracalled, whilst rude men at arms, pages, nobles, acolytes even, beat time and swung to and fro in the saddle. The Bishop forgot his reveries; he smiled, then laughed aloud as he listened.

The child-like, infectious merriment of laughter and song blended with the plash and trickle of some unseen cascade. Liquid notes, purling notes; voices of the wind upon the tense branches of slender white birches; voice of flute and water voice and human voice together, filled all the woods with a cadenced merriment, with the full, the ripe delight of harmony.

"Who lives and knows nought of Life's sadness? Who, in this world below, has tasted bliss so perfect that the very soul of him pours forth in pure gladness?" quoth the Bishop. "I must see and congratulate this singer." Turning his steed, he pushed into the woods, following the airy trail of song to find the wonderful, light-hearted musician. Soon—too soon, alas!—he came to a cascade falling into a beryl-brown pool, where sat a young Trölle, a water sprite, brown of eye and limb as the pool itself, playing upon his pipe of reeds and singing. Every forest creature left its lair to hear him. The ptarmigan nestled near in the moss; the slim deer looked on with friendly, pathetic eyes; the innumerable small lives of fen and fern and solitude, even the fish in the water, the motes in the sunbeam, paused, drawn by those compelling notes of gladness.

"How now, how now, thou naughty nature-spirit!" called the Bishop, frowning; "how darest thou thus to sing?"

The merry Trölle twinkled his shy brown eyes, laughed and cut a caper, then blew such notes upon his flute as set every foot to tapping and every spur to jingling.

"Why should I not sing, my Lord?" smiled he; "I who am born to gladness as the water mists are born to rise."

"They rise, to fall again. *Thou*, born to gladness: *thou?*" spake the Church's Lord in scorn. "Thou art born to nought; thou art born to bitterness, to the frosts of death eternal. For, mark it well, thou witch's son, thou hast no soul."

"What is that, to have no soul?" asked the Trölle, wistfully.

"It means that He who made the world and His Sweet Son who died for it have no place for such as thee, in all the great hereafter. When the soulless die, for them is no salvation; they die eternally. They pass as the shadows on the bracken, as the hoar frost from the rocks."

The Trölle shivered. "I? To die forever? Say not so, my Lord," and his voice trembled, but not for gladness. He lifted beseeching hands; his flute fell into the water. "We of the forest see the broad swathe Death cuts at fall of the leaf and in the bleak black winter, but in the springtide we see also the renewal of Life. Thou art wise in these things, great Lord, and if I sang my best to-day, it was to cheer thy journey through the sylvan silences Tell me not that I must die, that I must pass forever into leaf and mould and chill crawling things, with never a hope of return to the blithe sunshine, the jovial pipes, and saucy sparkling waters. Has not He whom I know

not, but whom thou knowest, a place for such as I in all the future fields of Life?" He bent his knee before the Bishop, looking up with entreating fawn-like eyes, startled, widening with their first pain, clouding with the mists of misery.

The austere Bishop raised his great oaken staff in air. "I tell thee, Trölle, sooner shall this, my dead and carven staff, burst forth into bud and bloom before mine eyes, than that the soulless, such as thou, shall be saved. For thee is no salvation, no miracle."

The Trölle fell upon his face at the palfrey's feet, weeping bitterly. The Bishop turned and rode away, his staff following. A shade fell upon the forest; a shuddering breeze ran through it; lowering looks and mutterings ran from rider to rider, and were echoed by Heaven's low thunder, while ever through the forest wailed notes of pain and dispair.

Yet still the Bishop rode serenely on, safe in a Heaven of his own making, which excluded him not. Slowly a spicy fragrance stole upon his senses, a perfume as of celestial flowers. He plunged his searching eyes among the mosses; he lifted them to rocks and cedars; he scanned the air, and lo! his staff had burst into white and crimson bloom. Shot through with living, radiant light, its blossoms shed Heaven's own dew upon him; they had a mute but mighty voice, and smote his heart as never flowers smote human heart before. Springing from the saddle, he knelt before that cross miraculous, his awe-stricken retinue kneeling with him. Then, mounting, he spurred back into the forest depths where the voice of grief still complained beside the plaintive waters. Bereft of all his woodland friends, who fled from him as from a human thing, the Trölle wept alone.

"Hear now, oh Sprite!" the Bishop cried: "Behold a miracle wrought for thy comforting and for my rebuking. The dead has come to life; the staff has blossomed." He held it high; it shed its holy balm upon the poor sprite's heart. "Thou mayst yet be saved. Thou mays't yet have a soul. Sing thy blithe song again."

The Trölle scattered the tears from his eyes. "I shall never sing it more", he said, laying his tremulous hands upon his heart. "I have now a soul; I feel it within me, weak yet heavy, like a new-born thing. And I know, oh Lord of the Church, that the High Soul descends upon all Nature, and that its first baptism is sorrow. Woe is me for my forest life; to be human is to suffer."

"And to suffer is to conquer", said the Bishop very humbly. "Take up the cross of the soul and follow me." J. Campbell VerPlanck.

"Reward for Unmerited Sufferings."

KARMA AS JUDGE, GUIDE, AND REWARDER.

In the *Key to Theosophy*, on page 161, the author uses a phrase which has been objected to on the ground that a strict construction of it overthrows the whole doctrine of Karma. The words referred to and the contiguous sentence are :

"Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it *receives only the reward for the unmerited sufferings endured during its past incarnation.*"

The italicised portion is the part objected to, and the objection raised is that, if all that happens to us so happens because it is our Karma, then it cannot be *unmerited* : hence, either the statement is incorrect or Karma is not the law of justice, but there must be some other one governing man and the vicissitudes of his life.

Let us go further down the same page and see if some sentences in the same paragraph do not bear upon the meaning of the author. She says : "If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a previous existence ; on the other hand, since he does not preserve the slightest recollection of it in his actual life and feels himself not deserving of such punishment, and therefore *thinks* he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend."

All students of theosophy known to me believe that Karma is the great governing law, that all suffering and reward come from and through Karma ; and, as I understand from the published and unpublished views of H. P. Blavatsky, she holds the same opinion. Therefore, such being the case, what we have to enquire into is the meaning intended to be conveyed by the passages cited. There is no doubt whatever that the author of the *Key* agrees, except perhaps about hell, with the Buddhist priest who, writing several years ago in the *Theosophist* [1] upon this subject, said :

"In this light Karma may be defined as * * that irresistible force which drags the criminal into the hell fire amidst his loud lamentations, the powerful hand that rescues the wretch from the merciless hands of the infernal angels and takes him to a happier place for the amelioration of his miserable condition, or the heavenly angel *who bears away, as it were, the enraptured soul to the blissful abodes above* and takes it back after a very long course of heavenly enjoyments to this world, or to hell itself, paying little or no attention to the sorrowful tales of the reluctant soul."

1 Vol. 1 Theosophist, p. 199.

Construing together the sentences in the paragraph from the *Key to Theosophy*, we find that she says, in effect, in the later sentences on the same page, that all suffering is the direct fruit and consequence of some sin committed in a previous existence, but that as the *personality* in the life when the suffering comes has no recollection of the cause which brought it about, the punishment is *felt* by that personality to be undeserved, and another cause is thus set up which has its action in the *post mortem* condition. The difficulty raised by the objection put is that the whole matter has been made objective, and Karma has been looked upon as a material or objective law, and the *post mortem* state placed in the same category. The true Ego neither suffers nor enjoys, and is not bound at any time by Karma; but as *Devachan* is a subjective condition in which the Ego therein creates for itself out of its own thoughts the surroundings fit for it, so we may say, without at all interfering with our conceptions of Karma, that after death this Ego receives the reward for the sufferings which *it thought* were unmerited in the life just quitted. The word "unmerited" as written in *The Key* is not to be construed as being used by any Karmic power, but as the conception formed by the Ego during life of the propriety or impropriety of whatever suffering may have been then endured.

For, as we have seen in other studies, Devachan—the *post mortem* state under consideration—is a condition wherein no objective experiences are undergone by the Ego, but in which the thoughts of a certain sort had during life act in producing about it, or rather within its sphere, the blissful subjective experiences necessary for the resting of the soul. Hence if when in the mortal frame it considered itself unjustly treated by fate or nature, it set up then and there the causes for bringing about a so-called reward for the suffering which to it seemed unmerited, just so soon as it would be released from the body and the causes be able to act in the only place or state which will permit their action.

This blissful state, as intimated in the quotation made from the *Theosophist*, is Karmic reward in the plane of Devachan. The "Karmic punishment" referred to in the *Key* is not the opposite of this, but is the opposite of Karmic reward acting on the plane of objective earth life. For the opposite of devachanic reward or bliss must be on a similar plane, such as the "hell" spoken of by the Buddhist priest, or Avitchi. If these distinctions are clearly borne in mind, there cannot be much difficulty with any of these questions.

To me Karma is not only judge, it is also friend and deliverer. It is essentially just. The conditions are laid down. If I comply, the result inevitably follows. It is my friend because it will, just as inevitably as life and death, give me a rest in devachan where the tired soul which needs recuperation as well as the body will find what is best for it. And a mere

phrase like "unmerited suffering" invented by me in my ignorance here upon earth will be one of the factors used by this very Karma to bring about my peace and joy, albeit that still again inexorable Karma awaits me at the threshold of Devachan to mete out in my next appearance upon this terrestrial stage my just deserts. And thus on and ever on and upward we shall be led from life to life and stage to stage, until at last the conviction has become an inherent portion of our being that Karma is not only just but merciful. A STUDENT.

How the Society is Run.

WHO PAYS?

A few facts may be useful to stimulate and interest by way of chronicle. The Theosophical Society entered on its sixteenth year in November, 1890. It was founded without cash, it has worked in every quarter of the world, by its efforts the thought of the day has been affected in both East and West, all in the face of ridicule, without capital, and with but small contributions in its first ten years. How, then, has it been run, and who pays? It has been run on faith, and the few have paid while the many have benefitted. Those few never begrudged the money, deeming it a duty to spend and be spent in a great and noble effort. But now that we have passed the fifteenth milestone and entered on the dawn preceding another important era in our history, it is surely time that more liberal contributions by those who have means should be made, and that those who can each spare a small sum, but hitherto have spent all on self or family, should donate that infinitesimal amount to enable the seed so carefully and painfully sown to be tended and made to yield a harvest.

Every member knows, or ought to know, that in the office of the General Secretary an enormous quantity of work is done. Not mere formal official work—for of that there is a minimum—but good, honest, painstaking work in attending to the needs of the whole body and of each and every member who indicates a want. Tracts by the hundred thousand sown over the land. Who paid? A few earnest men and women in money or work. Would our general treasury have permitted this? Every month a carefully prepared copy of the *Forum* is sent each member, and a carefully written article to each Branch. The printing of these, some $27 per month, was paid for by the treasury. Who paid for the labor, the intellect, the hire, the interest, the sympathy of the editor and assistants? No one but himself. And yet he, too, paid out largely in cash for the privilege of working in a noble cause. Every day occupied from nine o'clock to four in receiving, reading, and answering with care and theosophic interest the numerous

letters from members and enquirers. Who paid? No one; it was free. When, then, did the *Forum* have the needful mental attention? At night, when the hard work of the day was over. For what profit? For no worldly profit, but at a loss of pleasures of the theatre, the music hall, the favorite study, while careless members in every corner almost hesitated to pay their dues.

Has the Society a complete record of its numerous members, of when and where admitted, and by whom endorsed? Yes, accurate in every particular. Who did it? The same persons in the same day's work. Who paid? No one, not even the treasury. And yet, indeed, some captious persons would even berate these unfortunate slaves of theosophy for an occasional whiff of the fragrant weed—their only dissipation. Thus the work goes on from day to day and week to week, no matter whether the members pay or not, and also in the face of many annoyances caused by the failure of Branch officials to read or follow the rules. But there is still other work done for the cause. Many persons talked with about theosophy, many articles written for the papers so that the name of theosophy may be made more widely known. When is that done, and who pays? In the evening, and it produces no pay.

Is pay desired, is it right to ask for it, is it the object of this to grumble at so much outlay? Not at all. But members ought to know these facts so that they may understand that a few persons in fact furnish the money for the very large expenses of the Society. This ought not to be so. One great reason why it should not be is that, when the necessary money is given by but a few, the resulting special karmic benefit flows to and follows after those few persons, whereas if the whole Society gave the means, not only greater work would be done, but also to every member would be recorded in the great karmic ledger the credit for such acts.

And just now there are great opportunities arising. The American Section should have in its special pay a number of learned men—they are called pandits—in India for the purpose of sending translations to us for general use and the education of the people in respect to what has been and is being done in the great cause of philosophy in Eastern lands. The present state of the general treasury will not permit of this now, although the amount of money per month needed for the object is not very large. We have in India from the efforts of Col. Olcott a library which will one day be a great institution. We ought to have the staff of pandits there too, for the especial use of this Section. It remains to be seen whether we shall be able to accomplish this. There is no reason why we should not. Other societies are able to get the money for all sorts of purposes, such, for instance, as paying the salaries of useless missionaries to people who cannot be converted and are better unconverted. And we need also theosophical apostles.

Turn now to London. There we see that by the noble sacrifices of the few there is a headquarters, a real building, in which the work is carried on unceasingly. How could they ever have gotten a house if Mrs. Annie Besant had not given one to them, and how could they ever have produced the mass of literature given out by H. P. Blavatsky for our benefit if the Society had depended upon paid work for the procurement of it? See how much the English government and the colleges pay for the work of such men as Max Muller and others, which, although it is good work in its way and has been going on for many years, has made no sensible change in the people by its weak and wavering impact upon their minds. Yet in fifteen short years the efforts of H. P. Blavatsky, Col. Olcott, and others have made the entire world look with longing and respect and hope to the vast stores left to us by the ancient philosophers of the East. And all of this by the few for no pay and for no honor, and in the face of calumny and scorn from the world at large.

Is it not the duty of every member of the Society to now, if never before, give what he can in time, money, and effort for the pushing on the work so well begun?

A few practical words. There is hardly a man or woman in the Society who is not able to spare in the course of the year at least five dollars. It may be saved by men in a hundred different ways, and by women in ways they know. The accumulation of these small sums would in the end be enough to carry on the various old plans so long in use, and forward others just formulated and to be made in the future. And such contributions given to a cause that has no dogma, no creed to enforce, no particular set of bishops and ministers to feed and pamper, would carry with them a force and energy great enough to make the name of theosophy known to every human being in the world, and at last to bring about the realization of the first object of the Society—the brotherhood of man—among men, which now sadly enough resides above, in the ideal, in the field of the stars.

WILLIAM Q. JUDGE.

STUDIES IN THE UPANISHADS.

BY E. T. S.

These notes are not technical studies of forms of speech, but simply attempts to discover the true meaning underlying the words of the Upanishads. These ancient works are full of food for reflection; they should be studied with a view of finding the inner meaning, and without being influenced by the fact that they are cast in a form which is strange to us. This caution is especially needful in the case of Hindu books, because the Indian

is fond of expressing himself in a form totally different from that of his Western brother.

In 1886 I made a few references in these pages to the *Mundaka Upanishad*, which is often known as the one which shaves off error so that the truth may shine or be apparent, and shall now proceed a little further in the same direction. This Upanishad is divided into chapters or sections which are called "mundakas" and "khandas," the last being the smaller divisions included in the former: a "khanda" would therefore be something like our "section".

Thus we have:

FIRST MUNDAKA, SECOND KHANDA.

1. This is the truth: the sacrificial works which they saw in the hymns of the Veda have been performed in many ways in the Tretâ age. Practise them diligently, ye lovers of truth; this is your path that leads to the world of good works."

From the first verse to the end of the sixth there are statements and descriptions relating to the flames from the sacrifice and about the effects of good works, ending with these words:

"This is thy holy Brahma world—swarga—gained by thy good works."

All of these mean to inculcate that *swarga* or heaven will be gained by good works, which are here also called sacrifices or the attentive following of the Brahmanical law. Both in the fifth and sixth verses heaven or devachan is referred to, in the one as the place "where the one lord of the devas dwells", and in the other as "swarga". Indra is "the one lord of the devas", and his place, known as "Indra loka", is devachan or the land of the gods.

Indra's heaven is not eternal. The only loka admitted by the Hindu sacred books to be nondestructible is "Goloka" or the place of Krishna. Those who go to devachan have to emerge from that state when the energies that took them there are exhausted. In the Bhagavad Gita this is thus put; "When the reward is exhausted after having dwelt in the heaven of Indra for years of infinite number, they return to the world of mortals". But even if one should become Indra himself, who is the regent of this sphere, the reward would not be eternal, for the reason that Indra as a power comes to an end at the close of the manvantara. The Khanda under consideration touches upon the transitory nature of the reward for good works without knowledge in the seventh and other verses:

7. But frail indeed are these boats, the sacrifices, the eighteen, in which this lower ceremonial has been told. Fools who praise this as the highest good are subject again and again to old age and death.

8. Fools dwell in darkness, wise in their own conceit and puffed up with a vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.

9. Children when they have long lived in ignorance consider themselves happy. Because those who depend on their good works are improvident, owing to their passions, they fall and become miserable when their life in the world which they have gained by their good works is finished.

The fall spoken of in these and also in the tenth is the death in devachan and rebirth into this life. Both life here and life in devachan are illusionary, and hence there is a continual rise and fall, fall and rise, from the one to the other until the time arrives when the man, by adding knowledge to good works, is able to mount above the illusion and prevent himself from being drawn into the gulf of death in either this world or the world of the devas. It must follow from this that such a perfected man may, while living among men, have the experiences of devachan, if that be his wish; in Buddha's life it is said that he entered nirvana and carried on his mission upon earth afterwards.

Verse 11, referring to those hermits called Sannyasis who have left all concerns of this world behind, has this significant sentence:

"(those) depart free from passion, through the sun, to where that immortal person dwells whose nature is imperishable".

I am very much inclined to read this as meaning that even in their case what might be call absolute immortality is not gained.

The Hindu philosophy is full of fine distinctions, and, indeed, so is occultism. To say that "they go to that place where the highest person dwells" is not the same as saying they become that person himself. In the Bhagavad-Gita Krishna says that only a certain sort of devotion causes the devotee to become the highest person, or, to put it in other words, to be absorbed in the highest. In the present case the Sannyasi goes to the place but does not become that highest person. And in saying "absolute immortality" I have in view the immense periods of time covered by the cycles of the Hindus, which are so long that they seem the same as eternity to us, and are often construed to have that meaning, giving to the term a shorter or lesser significance than we give it. This can be noticed in the sentence quoted from the Bhagavad Gita in the use of the word "infinite", as there it does not mean never-ending, but only an enormous period of time, so immense that the human mind is not able to conceive it and therefore has to call it eternal. The "departure through the sun" is a reference to that part of the hidden-teachings of the Hindu initiates which deals with the practical part of yoga, the ways and means for developing the higher powers and faculties, all of which are governed and affected by certain forces and centres of force in the system of which this globe is a part. Even this has its counterpart in the Bhagavad Gita in that chapter where it is said that the devotee who dies when the sun is in its northern course goes away never to return, and that the one who dies when the moon is waxing goes but to return again, ending with the

statement that these two ways of white and black are eternally decreed in this world. This has been commented on by Europeans as being nonsense, but when we know that reference is meant to be made to the eternal unity of the great tides in human affairs and the adjustment of all things to universal laws, it does not seem so foolish. Of course if it be taken to apply to all men indiscriminately, then it would be the talk of children; but it is well known to all those who have had a glimmer of the inner meaning of these holy books that the persons who come under the influence of this law in the manner above given are only those devotees who follow the practices enjoined and thus bring into operation upon themselves different forces from those that bear upon the ordinary man.

In the next verse directions are given for finding the truth as:

12. Let a Brahmana [1] after he has examined all these worlds which are gained by works acquire freedom from all desires. Nothing that is eternal (or not made) can be gained by that which is not eternal (or made). Let him in order to understand this take fuel in his hands and approach a guru who is learned and dwells entirely in Brahman,
and that teacher tells the truth to him.

Verse 13 ends this khanda leading to the second Mundaka wherein the truth about these matters is to be found.

The Way, the Truth, and the Life.

AN ACROSTIC.

Dedicated to H. P. B., by R. A. Campbell, F. T. S.

However clear our intellects,
Pure though our aspirations are,
Beside our souls the truth will shine
Like noon-day sun beside a star,
And when the inner realms of life—
Vacuity to outward eyes—
Are studied, seen, and fairly known,
The inner truth still onward lies.
Seek then the living truth to know;
Keep in the path; go sure though slow;
You thus to Higher-self will grow.

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1 "A Brahmana" here does not exclude non-brahmins, but means the man who is on Brahma's path, who is studying the wisdom of or about Brahma or spirit.

Hidden Hints

in the Secret Doctrine.

(*From p. 128 to p. 160 Vol. I.*)

By W. Q. J.

Nirmanakayas. First reference to these on *p. 132, note*, where they are called "the surviving spiritual principles of men", and in the text they are those who *reincarnate for the good of the world* if they choose.

Electricity Again is mentioned as *Life, p. 137, 4th line*; also *p. 139, line 17*; also a form of "Fohat"; also *p. 145*, (*b*).

Ether only partially manifested, and not to be fully so until the 5th round, *p. 140.*

That Entities are Constituted of many units, each an entity. Thus that "Fohat", elsewhere called "an Entity", is not one undivided entity but is made up of others; and that there are as many Fohats are there are worlds. *Note 2, p. 143*, and *p. 145* (*b*).

Elixir of Life. A hint thereupon. *Note 2, p. 144.*

Elementals Concerned in all forces, *e. g.* that electricity, magnetism, cohesion, and the like are made up of elementals. These, of course, are not all of one class, but of several, *p. 146.* Near the end of this page it is inferentially stated that elementals are generated in millions by other beings. This must be, in fact, a transforming process in the atoms. By refering to *p. 143* a broad hint will be found as to this in the remarks upon the "fate of an atom" once caught into any world sphere, and the means of getting out through "a current of efflux". Is this *efflux* through the transforming being?

The Moon. In what sense dead? Only as to her inner principles Her physical principles are not dead, but have a certain activity, *p. 149, note 1.* And her spiritual principles have been transferred to this earth, *p. 155, note*, and *p. 156, line 6.*

Disappearance of the Moon will have occurred before this earth has passed through her 7th human round, *p. 155, note.*

Archetypal Man on Globe A. *p. 159, last para.* Here is a most interesting hint not often referred to and opening up a vista of thought. In the 1st round of the monads in this chain of planets, the monads from the preceding chain of words—say the moon's chain—*become human beings* on Globe A. But in the 2d round the process alters, and it is in the 4th

round that man appears on this earth, the 4th Globe. To quote: "on globe A man rebecomes a mineral, a plant, an animal, on globe B., C., etc. The process changes entirely from the 2d round, but—" This abruptness is to give the hint to intuitional investigators, and opens up as great a problem as the 8th sphere seemed once to be and still perhaps is. But we may ask if on Globe A—unseen by us—the archetypal process does not obtain?

TRANSMIGRATION OF SOULS.

"Is there any foundation for the doctrine of transmigration of souls which was once believed in and is now held by some classes of Hindus?" is a question sent to the PATH.

From a careful examination of the Vedas and Upanishads it will be found that the ancient Hindus did not believe in this doctrine, but held, as so many theosophists do, that "once a man, always a man"; but of course there is the exception of the case where men live bad lives persistently for ages. But it also seems very clear that the later Brahmins, for the purpose of having a priestly hold on the people or for other purposes, taught them the doctrine that they and their parents might go after death into the bodies of animals, but I doubt if the theory is held to such an extent as to make it a national doctrine. Some missionaries and travelers have hastily concluded that it is the belief because they saw the Hindu and the Jain alike acting very carefully as to animals and insects, avoiding them in the path, carefully brushing insects out of the way at a great loss of time, so as to not step on them. This, said the missionary, is because they think that in these forms their dead friends or relatives may be living.

The real reason for such care is that they think they have no right to destroy life which it is not in their power to restore. While I have some views on the subject of transmigration of a certain sort that I am not now disposed to disclose, I may be allowed to give others on the question "How might such an idea arise out of the true doctrine?".

First, what is the fate of the astral body, and in what way and how much does that affect the next incarnation of the man? Second, what influence has man on the atoms, millions in number, which from year to year enter into the composition of his body, and how far is he—the soul—responsible for those effects and answerable for them in a subsequent life of joy or sorrow or opportunity or obscurity? These are important questions.

The student of the theosophic scheme admits that after death the astral soul either dies and dissipates at once, or remains wandering for a space in Kama Loca. If the man was spiritual, or what is sometimes called "very good", then his astral soul dissipates soon; if he was wicked and material, then the astral part of him, being too gross to easily disintegrate, is con-

demned, as it were, to flit about in Kama Loca, manifesting itself in spiritualistic *séance* rooms as the spirit of some deceased one, and doing damage to the mental furniture of mortals while it suffers other pains itself. Seers of modern times have declared that such eidolons or spooks assume the appearance of beasts or reptiles according to their dominant characteristic. The ancients sometimes taught that these gross astral forms, having a natural affinity for the lower types, such as the animal kingdom, gravitated gradually in that direction and were at last absorbed on the astral plane of animals, for which they furnished the sidereal particles needed by them as well as by man. But this in no sense meant that the man himself went into an animal, for before this result had eventuated the ego might have already re-entered life with a new physical and astral body. The common people, however, could not make these distinctions, and so very easily held the doctrine as meaning that the man became an animal. After a time the priests and seers took up this form of the tenet and taught it outright. It can be found in the *Desatir*, where it is said that tigers and other ferocious animals are incarnations of wicked men, and so on. But it must be true that each man is responsible and accountable for the fate of his astral body left behind at death, since that fate results directly from the man's own acts and life.

Considering the question of the atoms in their march along the path of evolution, another cause for a belief wrongly held in transmigration into lower forms can be found. The initiates could teach and thoroughly understand how it is that each ego is responsible for the use he makes of the atoms in space, and how each may and does imprint a definite character and direction upon all the atoms used throughout life, but the uninitiated just as easily would misinterpret this also and think it referred to transmigration. Each man has a duty not only to himself but also to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of man as compared with the brute. This impress and impulse given by us either confer an affinity for human bodies and brains, or for that which, corresponding to brutal lives and base passions, belongs to the lower kingdoms. So the teachers inculcated this, and said that if the disciple lived a wicked life his atoms would be precipitated down instead of up in this relative scale. If he was dull and inattentive, the atoms similarly impressed travelled into sticks and stones. In each case they to some extent represented the man, just as our surroundings, furniture, and clothing generally represent us who collect and use them. So from both these true tenets the people might at last come to believe in transmigration as being a convenient and easy way of formulating the problem and of indicating a rule of conduct.

HADJI.

Literary Notes.

January Lucifer's editorial is on "The Babel of Modern Thought," and shows the ancient origin of modern science. Mrs. Besant begins an article on "Theosophy and its Evidences" which even at this stage may be discerned as filling a most important want,—that of a clear, succinct, practicable, easily-comprehended statement of the *proofs* which sustain the Wisdom-Religion. That worshipful pen could hardly have written on a worthier topic, and the T. P. S. will, we earnestly hope, print the completed article in pamphlet form. Mr. Bertram Keightley gives two descriptions of Indian scenes, delightfully, tellingly done. Mr. Kingsland's "Theosophy and Ecclesiasticism" concludes an able and dispassionate sketch and prophecy. With great practical sense he shows that an imported religion, no matter the source, will not influence or reform English Christians: we must do that as Christians, not as Buddhists: and that a competent book entitled *Esoteric Christianity*, upon the lines of Mr. Sinnett's famous work, would correct the notion that Theosophists are Buddhist missionaries. "Exoteric and Esoteric Sound" is full of thought and beauty. A Hindu contributes "A Criticism on a Critic", being a solemn dissection of Max Müller's poem on a salmon. With entire seriousness the writer avers that the Vedas were not composed by any being, but ever existed with the Almighty Himself, and that one objection to the poem, though part of it is taken bodily from the Vedas, is that it is grammatical throughout. The poem itself, even the Vedic crib, is perhaps not phenomenal, but nothing can surpass the unconscious delightfulness of the "Criticism." "Habit" skirts around its topic, and once touches it. [A. F.]

January Theosophist has the deeply-interesting Report of the Annual Convention (noticed elsewhere), but otherwise is a trifle heavy. "K. N." relieves this somewhat by advising, as a remedy against "fiery influence within" incipient Yogis, "a small spoonful of pure castor oil with the food". There can hardly be question, one would say, as to the potency of this corrective. Mr. Bertram Keightley, whose presence in India at this epoch is little short of a god-send, has a most generous article on the work of the American Section, and exhibits therein, as everywhere else, that whole-souled sympathy with earnest effort which has endeared him to three continents. Col. Olcott shows how the vital energy of the Brahmo Somaj has really passed over into the Theosophical Society, its later and broader representative, and his article should have special interest for the liberal Englishmen, headed by the late Dean Stanley, who gave to Keshub Chunder Sen so hearty a welcome and god-speed as its leader. [A. F.]

YOGA SUTRAS of PATANJALI. Translated by Manilal N. Dvivedi, of Nadiad, India; published by Tookeram Tatya, Bombay, India, *1890, 99 pp.*, with notes by translator, and appendix containing extracts from the Hathapradipika. Price, $1.00. This is a translation of the *Yoga Aphorisms of Patanjali*, which were translated by Ballantyne and published by Mr. T. Tatya, and again revised and published under that name by the PATH. Although the notes are valuable, we cannot agree with the publisher and the translator that this is a better translation of the *Aphorisms* than Ballantyne's or the PATH edition. *Aph.* 5, Bk. 2, is no better than in the American edition: it is the definition of ignorance. No. 7 and 8 are the same as the American, only reversed, and No. 10 is not as clear as in PATH edition. In fact, where this edition is clear it coincides with PATH edition. But some of the *Aphorisms* are made very blind, as No. 18 of Book 2, where "Universe" is called "sight" and the object of the existence of the universe is said to be "absolution". This is unintelligible; and No. 21 is worse. It reads "The beings of the sight is for him". Ballantyne and PATH edition make this clear. We concur with *Lucifer* as to the notes, but as to the *Aphorisms* we cannot commend the work.

NATURE'S FINER FORCES. *The Science of Breath and the Philosophy of the Tatwas*, with fifteen introductory and explanatory essays, by Rama Prasad, M. A., F. T. S. (*The Theos. Pub. Soc., London, The Path, New York, 250 pages, cloth, $1.00.*) It is with pleasure that we notice the appearance of this book. Two years ago Mr. Rama Prasad wrote a series of articles for the *Theosophist*; they took the gold medal and created a good deal of interest. The author has been persuaded to revise the original eight and to add seven new ones with a full translation of the Sanscrit of the *Sivagama* on which the essays are mainly based. H. P. B says that this book is a very good sermon preached on a very bad text—the tantrik philosophy. Certainly to the ordinary reader the *Sivagama* will seem to be full of nonsense, but it must be remembered that the whole of it is written in a hidden or symbolical manner. Without the essays it would be useless to the American reader; but the work of Brother Prasad throws a flood of light on a subject that is quite obscure, and we cannot speak too highly of the essays. The first series deals with the Tatwas, their forms and motions, and with the body and life currents. Mind, soul, and spirit, as well as memory, devachan, nirvana, reincarnation, and other subjects are also inquired into in a manner that is simple and clear. A study of the book will do good, but at the same time it must be understood that the essays are not all gospel. THE PATH has the book for sale, and copies will be in the Circulating Library and in that of the Aryan T. S.

Tea Table Talk.

Tea is over. The silence of contentment falls upon the group. Conversation is lulled for the moment. The fire-light plays upon the silver, the white drapery, the walls; plays upon the wee small figure of a beloved and cherished guest, seated in a tiny chair before the hearth. We are all thinking, with various shades of regret, that it really is bedtime, that the gentle little figure must soon be passed from arm to arm, saying its sweet "Good night", the lisp of babyhood scarce off its sweet lips, for she is only five years old. And, as if she knew our reluctant thoughts, Antonina (for it is she) looks up from under her russet, fluffy bangs, and remarks:

"Auntie, do you know why I *like* to go to bed?"

That envied mortal who is her aunt and confidante makes encouraging and due inquiry. Antonina settles herself in the mite of a chair, gazes again at the flames, and amidst our affectations of unconcern (not for worlds would we spoil our natural Antonina) answers musingly:

"I like to go to bed, because of my *superstitious monkey*."

"Your *superstitious* monkey, child? What's that? I think you mean a *supposititious* monkey."

"What's that, auntie?"

"Supposititious means make-believe; a make-believe monkey."

"No; *no*. I don't. My superstitious monkey is a *real* monkey, and he comes to me when I am in bed."

The aunt abandons all philological discussion, all attempt at definition. She is a highly discriminating aunt, worthy, I may say, of the honor which has fallen upon her. With all seriousness, is there any greater tribute possible to human character than that conveyed by the entire trust and love of a young child? She knows that Antonina has an ear for rhythm; also a decided character; if superstitious is her epithet, superstitious it must be. It is the music, not the meaning, that Miss Five-year-old hears in words; who can deny that "superstitious monkey" rolls glibly off the tongue? With a swift change of base, the estimable young aunt inquires:

"What does your superstitious monkey do?"

"He comes when I'm in bed and sits on the footboard; then he drums, drums his heels on it; he drums them at me."

Pit-a-pat go the sturdy little heels on the hearth in illustration. It costs us all something not to kiss the child at that moment. But we should lose the tale if we did. Antonina is a person of character and dignity when she converses thus; a person of dreamy tone and clear thought. The child romp disappears; she cannot be approached now with familiar impunity. Some of us pretend to sleep; some pretend to read; one accomplished actor yawns and touches the piano keys softly, but all listen as with one ear.

"You don't like the drumming, do you?" the aunt asks.

"Oh! I don't mind. I rather like it; its my superstitious monkey, you know."

"And what else does he do?"

"Talks to me."

"Eh?"

"Yes; talks to me."

"What about?"

"Oh! well—about—oh—the flowers;—and the butterflies;—and all out doors; and—and a great many things *you* wouldn't understand. But I understand. Only I couldn't explain them to *you*, auntie."

The little maid rises. Her soft "Good nights" are said. Sighing, we let her go to her warm nest. In the twilight we sit and chat awhile. Silver moonbeams tremble through the panes. What is the dim white shape stealing across the floor? Is it our blessed baby in her nightgown, a sweet, serious smile upon her face? With the air of one who confesses the whole truth, she slips to her aunt's side. In a wee hushed voice she says:

"Auntie; do you know what my superstitious monkey *really* is? It's the Darkness. It is not *really* a monkey. It's the Darkness that speaks. It isn't everybody that can hear the Darkness speaking. You have to listen very, *very carefully*, and everybody don't understand what the Darkness says. I understand. But I don't think you can hear it—I——"

The voice murmurs a few drowsy words more, then trails off into indistinctness and silence. Softly smiling, softly breathing, the little one has gone to that land where the Darkness reveals its secrets.

A friend gave Antonina a book of children's tales, written by a lady theosophist and conveying theosophic truths. These were recently read to the child by her mother (who is not a theosophist) as an experiment. She remarked afterward:

"That child's attitude before that book is entirely different; she does not listen to it as she does to any other. She has made up her mind that those tales are to teach her something, and you should see the way she settles down to it. She is a picture as she listens and seems to weigh it all."

Presently Antonina comes in, with the book, to which she is much attached, under her arm. "Auntie," she says, "H. reads history to you every morning. You're always reading that book you call the *Secret Doctrine;* it's *your* history, and" (proudly) "this is *my* history." After that, she called her book "My History-book" always.

Another little maid of my acquaintance suddenly said to her mother:

"Mamma, when I come here again, I hope I'll be your little girl."

"Nonsense, don't talk so; you won't come here again."

The child played silently for a time. Then the restless mind broke out again:

"Mamma; what was I when I was here before?"

"You weren't here before."

"But what was I before I came?"

"You? You weren't anything."

The eyes filled, the voice quivered. "Oh! Mamma. Wasn't I *anything*? Not a lamb? *Not even a clock?*"

What pathos in the soul's thirst for the assurance of immortality, its reluctance to take denial! To little children, the clock or watch is alive. They listen to your heart, feel their own heart, then hearken to the "ticker-heart" in breast of clock or watch. Of all inanimate objects, these alone are alive to them; they look upon them, deprived as they are of locomotion, as the lowest order of life. Hence the —"not *even* a clock."

California theosophists are full of the idea of theosophical schools for children, and, surely, no more hopeful field of work could be found than that of encouraging these little ones to listen to the inner instinct, to seek truth within the intuition, to accept that monitor alone.

There is great hope for a movement of Thought when the poets begin to sing it. Considering the sensuous quality of Swinburne's verse, the materialistic tone of its earlier tendency, we come upon the following verses in his *Songs before Sunrise* with a shock of pleasurable surprise.

"Unto each man his handiwork, unto each his crown
The just Fate gives;
Whoso takes the world's life on him and his own lays down,
He, dying so, lives.

Whoso bears the whole heaviness of the wronged world's weight,
And puts it by,
It is well with him suffering, though he face man's fate;
How should he die?

Seeing Death has no part in him any more, no power
Upon his head;
He has bought his eternity with a little hour
And is not dead.

For an hour, if ye look for him, he is no more found
For an hour's space;
Then ye lift up your eyes to him and behold him crowned,
A deathless face."

May we succeed in our efforts so to spread the tidings of Universal Brotherhood from sea to sea that every human being may have the opportunity to hear the glad tidings that they who live for and in all Humanity, all Life, can never die. JULIUS.

THE LIBEL SUITS

AGAINST N. Y. SUN AND ELLIOTT COUES.

Several letters inquiring about these suits having been received, and various rumors about them having arisen, facts are given.

It is not possible to bring any suit to trial in New York very quickly, as all the calendars are crowded and suitors have to await their turn.

It is not possible in New York to have newspapers notice the progress

of suits for libel against other newspapers, as an agreement exists between the various editors that no such publication will be made. Hence the silence about the above-mentioned actions.

The actions were begun in earnest and are awaiting trial. They will be continued until a verdict is reached or a retraction given.

One victory has been gained in this way. The *N. Y. Sun* put in a long answer to Mme. Blavatsky's complaint and her lawyer demurred to its sufficiency as a defence. That question of law was argued before Judge Beach in the Supreme Court, and on the argument the lawyer for the *Sun* confessed in open court their inability to prove the charge of immorality on which the suit lies, and asked to be allowed to retain the mass of irrelevant matter in the answer. These matters could only have been meant to be used to prejudice a jury. But Judge Beach sustained Mme. Blavatsky's objection and ordered the objectionable matter to be stricken out. The case now looks merely like one in which the only question will be the amount of damages, and everything must now stand until the case is reached in the Trial Term. This decision on the demurrer was a substantial victory. The suit against Dr. Elliott Coues is in exactly the same condition.

General Theosophical Convention

AT ADYAR, INDIA, DECEMBER, 1890.

This meeting was awaited with great interest for many reasons. None had occurred since 1888; much theosophical work had been done in all parts of the world since then, and the President, Col. H. S. Olcott, had found 16 years of hard work so telling on his health that his resignation of the Presidency appeared inevitable. Indeed, so fixed was his intention that, having incautiously divulged it to certain "inimical friends" in the U. S., they had it reported in our newspapers as an accomplished fact; and this report was read by probably more than those who saw the official denial. As usual, too, there were those who, suffering from conceit, had promulgated their important intentions of "going out" with the President. The event, however, turns out to be different, and, indeed, much better than even we had hoped. The report just at hand gives the details of the Convention and presents many interesting facts.

The President's report shows that since 1888 he made the visit by invitation to Japan, where he was well received by all, including the ruler of the country and his ministers. In 107 days he made a tour of the empire and delivered 76 addresses to an aggregate of 200,000 people. His tours

also included 2 in India and 2 in Great Britain. In Ceylon the Society's efforts have brought about a religious revival and the organizing of 35 schools for boys and girls, all under the Society's management. There is also a long detailed financial report, to which readers must refer, as it has no place here. The statistics of the growth of the Society compendiously put are full of profit for the mind, thus:

INCREASE OF CHARTERS PER YEAR.

1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890
—	1	2	2	4	11	27	51	93	104	121	136	158	179	206	241

This shows the annual growth to be 16½.

From the total have to be deducted 14 charters extinguished. The publications of the Society since 1888, and not including old magazines, are given as 84.

INCOME RETURNS SUMMARIZED.

Donations received in 1890:

America,	rupees	7.441. 7.6	
India,	"	1.673.10.9	
Great Britian,	"	1.013.14.0	
All others,	"	335. 4.9	
			10.474. 5.0

Fees and Dues in 1890:

America,	rupees	879.14.1	
India,	"	246. 0.0	1.125.14.1
Total Income in rupees, 1890,			11.600. 3.1

Of which the American Section gave - - - rupees, 8.321. 5.7
Equalling about - - - - - - - - - $3,120

These figures speak loudly and point to America as the real sustainer of the central office of our Society. They had an immense effect upon the President and the Convention, as we shall show. Referring to the help from his American colleagues, he says: "Where should we now have stood but for them and for certain noble hearted men (in America)? Where should I have found the means to support this household, and keep these offices open? Even of the 1013 rupees credited to Great Britain, 50 pounds, or three-fifths, was recently sent me by one English friend in consequence of reading Mr. Judge's appeal for us in the November issue of the PATH. The least I can do is to thus officially express my thanks and to give heed to the wishes of the American Section as regards the direction of the Society." The facts as to the revision of the Constitution will show that the suggestions of the American Executive Committee were followed.

He then goes on to show the possible future of the Adyar Library, in which he takes the greatest interest, and closes by declaring that he accepts the offer of a vacation for the purpose of restoring his health, and puts the Presidency into Commission in the hands of the following: Tookaram Tatya of Bombay, Norendro N. Sen of Calcutta, N. D. Khandalavala of Ahmedaba, and William Q. Judge of New York, they to have the powers of the President excepting only the Buddhistic department. It is only proper to say that a month before the Convention the General Secretary sent to Col. Olcott the sum of five hundred dollars given by an American member for the purpose of paying the initial expenses of his vacation, and that the recommendation for such vacation was contained in the official instructions given to Bertram Keightley as the delegate from America.

In respect to the Constitution it was reported that the plan for voluntary contributions had broken down, and also that the dividing of India into four sections was not a practicable one. The Indian territory is made one section, and our old friend and earnest worker, Bertram Keightley, has been appointed its General Secretary. And here again is to be seen the influence of our past work. He adopts the idea of the American *Forum* of the Branch Department papers, and of the Correspondence Staff, as the usefulness of these agencies has been fully demonstrated during the last two years. In fact, it seems as if the whole Convention proceeded with its eyes turned to this country for practical suggestions. But we must not forget that the chief inspiration for the American workers has come from Mme. Blavatsky, and also that the presence of Bertram Keightley in India at the Convention was due to the fact that she sent him there on very short notice to him just at the right time.

The reports from Ceylon and Europe and other places are all interesting and show progress, and there is one speech by Mr. Tokusawa, who represented the Japanese Buddhists and is now in India for the purpose of studying Sanscrit, from which it appears plainly that our Society has had an influence in Japan. He said; "When I think of the condition of my religion three years ago, I feel inclined to shudder, because it was then at its lowest ebb. The more I reflect on those evil times the more I am inclined to bless the Theosophical Society and Col. Olcott. His success there was far beyond our most sanguine expectations. Buddhism took life again. The spread of materialism and scepticism was checked, and a reaction of the most marvellous character has set in. The Japanese will ever remain grateful to him and to the Society." We quote this to show the universal spirit of the theosophical movement, and not at all to prove that we are a Buddhist society, for the fact is that we have done the same for Hinduism and for those christians who know and practice their religion.

The question of the property of the Society was disposed of by arranging

for trustees for it, Col. Olcott to have the chief management during his life. Those trustees are: Col. Olcott, Mme. Blavatsky, Wm. Q. Judge, Mr. Keightley, Mr. Khandalavala, Mr. Tatya, Pandit Gopinath, Mr. S. Chetty, and Narendro N. Sen. A resolution was carried that the Society should provide for the expenses of Col. Olcott's vacation, and that subscriptions from all who wished to contribute should be received at the headquarters. The Convention ended its labors by passing a vote of confidence in and loyalty to H. P. Blavatsky.

THEOSOPHICAL SOCIETY.

OFFICERS FOR 1891.

President, COL. H. S. OLCOTT; *Corresponding Secretary*, H. P. BLAVATSKY;
Vice-President, WILLIAM Q. JUDGE.
Rec. Sec. and Asst. Treas., S. E. GOPALA CHARLU.

GENERAL SECRETARIES OF SECTIONS.

BERTRAM KEIGHTLEY,	of Indian	Section,	Adyar, Madras.
WILLIAM Q. JUDGE,	of American	"	New York.
W. R. OLD,	of British	"	London.
G. R. S. MEAD,	of European	"	London.
J. BOWLES DALY,	of Ceylon	"	Colombo, Ceylon.

PRESIDENT OLCOTT'S VACATION.

Yielding to the warm remonstrances of Madame Blavatsky and all his friends against the resignation which shattered health seemed to necessitate, Col. Olcott withheld it and accepted the proposal by Convention of a year's vacation for rest. He will drop all work, come as far west as Europe, and take every measure to regain his strength. Certain Theosophists in New York, grateful for his long, arduous toil in the common Cause, and remembering that his private means were altogether sacrificed in that service, that he has had no salary but merely a livelihood while President, and that anything to free this vacation from anxiety must be done by those who love him and his work, placed in my hands some months ago $400 to that end, and since Dec. another $100 has been added. The General Secretary will ask no one to contribute, for a purpose like this should be handled with the greatest delicacy, but he will most gladly add to this amount whatever other friends see fit spontaneously to send him, and will make arrangements by which the total shall greet the President upon his arrival in Europe or at whatever place he may indicate.

AMERICAN BRANCHES: THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T. S.	1882	Wm. A. Kelsoe	Wm. F. Burrows	2012 Olive St.
New York	Aryan T. S.	1883	William Q. Judge	Charles Seale	P. O. Box 2659.
Chicago	Chicago T. S.	1884	Geo. E. Wright	Miss Pauline G. Kelly	278 Bissell St.
Malden	Malden T. S	1885	Geo. D. Ayers	Frank S. Collins	97 Dexter St.
San Francisco	Golden Gate Lodge	1885	Dr. Jerome A. Anderson	Dr. Allen Griffiths	13 Mason St.
Los Angeles	Los Angeles T. S.	1885	Mrs. Eliz. A. Kingsbury	Miss Louise A. Off	Collado St., Station F.
Boston	Boston T. S.	1886	Arthur B. Griggs	Robert Crosbie	91 South St.
Cincinnati	Cincinnati T. S.	1886	Robert Hosea	Dr. Thos. M. Stewart	124 W. 7th St.
Chicago	Ramayana T. S.	1887	Dr. W. P. Phelon	Edwin J. Blood	619 W. Jackson St.
Minneapolis	Ishwara T. S.	1887	Dr. J. W. B. La Pierre	Mrs Louise J. Manning	Northwestern Conservatory of Music.
Philadelphia	Krishna T. S.	1887	Edward H. Sanborn	John J. L. Houston	902 Walnut St.
St. Louis	Pranava T. S.	1887	Seth Wheaton	Wm. Throckmorton	500 N. Commercial St.
Omaha	Vedanta T. S.	1888	Dr. J. M. Borglum	Mrs. Jessie Emery	Care A. P. A., Union Pac. R. R. Co.
Grand Island, Neb	Nirvana T. S.	1888	L. D. Proper	Nathan Platt	
San Diego, Cal	Point Loma Lodge	1888	Dr. John F. S. Gray	Dr. Thos. Docking	643 6th St.
Bridgeport, Conn	Varuna T. S.	1888	Dr. E. Kirchgessner	Miss E. L. Shannon	59 William St.
Cleveland	Dharma T. S.	1888	Wm. E. Gates	Mrs. Erma E. Gates	Room 5, 89 Euclid Av.
Decorah, Iowa	Isis Lodge	1888	Mrs. Anna M. Severson	Mrs. Mary O. Pierson	Box 413.
Milwaukee	Brahmana T. S.	1888	Mrs. Julia Ford	Mrs. Alice M. Wyman	421 Milwaukee St.
Los Angeles	Satwa Lodge	1889	Samuel Calhoun	Mrs. Jane B. Calhoun	1349 Georgia Bell St.
Brooklyn	Brooklyn T. S.	1889	Col. H. N. Hooper	John C. Tredway	72 Lafayette Ave.
Santa Cruz, Cal	Bandhu T S.	1889	Dr. Wm. W. Gamble	Mrs. Lizzie A. Russell	498 Ocean St.
Washington, D.C.	Blavatsky T. S.	1889	Reavel Savage	J. Guilford White	711 14th St., N. W.
San José, Cal	Excelsior T. S.	1889	Mrs. Agnes B. Willcox	Mrs. P. M. Gassett	351 N. 3d St.
San Diego, Cal	Gautama T. S.	1889	Mrs. Anna L. Doolittle	Mrs. Frances Nellis	1055 5th St.
Kansas City	Kansas City T. S.	1889	Hon. Henry N. Ess	Chancy P. Fairman	1328 Grand Ave.
Fort Wayne	Light T. S	1889	Judge Edw. O'Rourke	Andrew A. Purman	
Oakland, Cal	Aurora Lodge	1889	Miss Marie A. Walsh	Henry Bowman	630 9th St.
Tacoma, W. T.	Narada T. S	1890	John H. Scotford	Mrs. Fannie A. Sheffield	907 S. I St.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
Stockton, Cal.	Stockton T. S.	1890	Frederic M. West	Mrs. Jennie Southworth	361 Miner Ave.
Gilroy, Cal	Oriental Club	1890	H. D. Van Schaick	W. S. Hall	
Muskegon, Mich.	Muskegon T. S.	1890	Wm. L. Ducey	Miss Sarah E. Sherman	157 Peck St.
Los Angeles	Sakti T. S.	1890	Dr. Geo. F. Mohn	Edwin A. Rogers	1821 Vernon St.
San Diego, Cal.	Upasana T. S.	1890	Sidney Thomas	Abbott B. Clark	4th and Palm Sts.
Alameda, Cal.	Triangle T. S.	1890	Mrs. C. McIntire	Mrs. Clara E. Story	2328 Clement Ave.
Sacramento, Cal.	Eureka T. S.	1890	Mrs. Eliza J. C. Gilbert	Dr. John S. Cook	922 9th St.
Sioux City, Iowa	Dâna T. S.	1890	Dr. Grant J. Ross	Miss B. Wakefield	805 9th St.
Lincoln, Neb.	Amrita T. S.	1890	David A. Cline	Mrs. C. A. Bumstead	1212 Rose St. South
Baltimore	Hermes Council T. S.	1890	Chas. F. Silliman	Wm. H. Numsen	18 Light St.
New Orleans	Vyasa T. S.	1890	Carl F. Redwitz	Dr. Geo. P. P. David	269½ Elysian Fields
Kearney, Neb.	Lotus T. S.	1890	Rice H. Eaton	Herman M. Draper	
Seattle, W. T.	Seattle T. S. No. 1	1890	Frank I. Blodgett	W. F. Richardson	Room 4, 616 Second St.
Jamestown, N. Y.	1st. T. S. of Jamestown	1890	Miss Julia S. Gates	Mrs. H. E. L. Fenton	215 Crossman St.
East Los Angeles	East Los Angeles T. S	1890	Geo. W. Aylsworth	Mrs. K. J. Shanklin	408 S. Griffin Ave.
Philadelphia	Die Deutshe Theosophische Gesellschaft	1890	Geo. Falkenstein	Chas. Cloeren	1620 Randolph St.
Vicksburg, Miss.	Siddartha T. S.	1890	James M. Gibson	James B. Thompson	Bonelli Building.
Pittsburg	Vishnu T. S.	1890	Wm. C. Temple	Alex. M. Gow	Lewis Block.
Boulder, Colo.	Keshava T. S.	1890	Geo. S. Adams	Edward S. Walker	Lock Box 654.
Portland, Oregon	Willamette T. S.	1890	Phineas Haskell	Wallace Yates	193 6th St.
Memphis	Memphis T. S.	1890	Dr. M. Samfield	Wm. H. Hotchkiss	298 Main St.
Clinton, Iowa	Indra T. S.	1890	James H. Reed	Edward K. Myers	Box 942.
Pittsburg	Iron City T. S.	1890	John W. Dunlap	Thos. T. Phillips	111 Wylie Ave.
Fort Wayne, Ind.	Annie Besant T. S.	1891	Mrs. Julia M. Fisher	Mrs. Dora P. Buchman	161 W. Washington St.
Toronto, Canada	Toronto, T. S.	1891			

MYSTERIOUS.

Among the many and delightful messages to Col. Olcott urging his retention of the Presidency, the *Theosophist* quotes one from an unnamed "prominent Theosophist in Boston", imploring the President to remain because of "the large number of members in the U. S. who look to you and you alone as the preserver of their rights and liberties". Has the April Convention, or the Executive Committee, or the General Secretary been engaged in a sinister machination against Theosophic independence in this free land, which only the iron hand of the President will restrain? Or can it be that the timorous spirit of a sister has taken undue alarm, and that she has fled incontinently to Adyar for protection? What, what can it mean?

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE LOS ANGELES EXPRESS gives over a column to a report of Mrs. Eliz. A. Kingsbury's paper on "The Witch of Endor" read at a Headquarters meeting. More and more is the press opening to Theosophical topics, and each discussion produces new questions and fresh interest.

GOLDEN GATE LODGE, San Francisco, has re-elected President Jerome A. Anderson, M. D., and Secretary Allen Griffiths, D. D. S. The good work of public lecturing goes on with unabated energy, and the 4th Course was announced in January. The 8 Lectures are: *Adepts*, Mrs. Mercie M. Thirds; *Immortality or Annihilation—Which?*, Dr. Griffiths; *Reincarnation, or The Song of Life*, Miss M. A. Walsh; *Theosophy and Ancient Free Masonry—Are they identical?*, L. P. McCarty; *Jesus the Initiate*, Mrs. Vera M. Beane; *Karma*, Dr. J. A. Anderson; *Dreams*, Mrs. L. A. Russell; *The Permanent Principle*, Mrs. Sarah A. Harris. Courses are being delivered also at San Josè and Santa Cruz, and, in fact, it is purposed to include as many more towns as practicable, San Francisco being the working centre.

BANDHU T. S., Santa Cruz, Calif, has re-elected Dr. W. W. Gamble as President, and Mrs. L. A. Russell as Secretary. Its course of lectures includes Nos. 1 and 4 of the San Francisco list, as well as the following: *Theosophy and the Theosophical Society*, Dr. Griffiths; *Reincarnation*, Mr. W. S. Hall; *The New Commandment*, Mrs S. A. Harris; *Scientific Evidence of the Soul*, Dr. Anderson; *Karma*, Miss Walsh; *Knowledge, its Development*, Mr. E. B. Rambo. Besides a previous course, as also many separate lectures, Bandhu has enjoyed a long series of papers from residents and

visitors. It has increased its Library and made it free, takes 4 Theosophical magazines, and has a membership now of 18. In the 3 summer months 29 strangers came to the Branch, most of them tourists who then for the first time heard of Theosophy. Thus in every way this active Branch is spreading abroad the healthy influence of Truth.

ARYAN T. S. has at last secured an excellent meeting-room for the time before it can find, buy, and fit up a regular Headquarters. For over a year it has occupied a hall, central and good, but upon a third floor and therefore inconvenient. It has now leased for its Tuesday evening meetings the Sunday School Hall of the Church of the Messiah (Unitarian), 4th Ave. and 34th St. and began there on Feb. 3d. The Hall is upon the street level, is a handsome and attractive room, and seats about 200. The location is of the best possible, and close to tramways and the elevated road. This felicitous change is expected to make the meetings accessible to far more attendants, and to result in general growth and prosperity. Public lectures are contemplated.

CINCINNATI T. S. is still doing good work by its public lectures on Theosophy. The President, Mr. Robert Hosea, lectured in December on "The Religion of Christ", and at the same meeting Miss Sarah J. Niles read a paper on "The Religion of Buddha". On Jan. 18th Miss Annie Laws gave an essay on "The Evolution of Christianity", and on February 1st Mr. W. H. Knight one on "Theosophy in Literature". Every other Sunday the meeting is informal, and this gives opportunity for inquiries and for the public reading of articles from *Lucifer*, *The Theosophist*, THE PATH, and other Theosophical publications.

MEMPHIS T. S. has organized by electing as President Dr. Max Samfield, and as Secretary Mr. Wm. H. Hotchkiss, 298 Main St.

A CHARTER for a Branch in Toronto, Canada, to be called the Toronto T. S., has been issued. There are 5 Charter Members, and the Branch will be the 54th on the American Roll. It is the first formed in Canadian territory.

THE ROMAN CATHOLIC UNIVERSITY at Washington, D. C., recently opened by Cardinal Gibbons with much *éclat*, announces in its February course 3 lectures by Mr. Merwin M. Snell,—What is Theosophy, The Errors of Theosophy, The Truths of Theosophy. Theosophy from a Papal view-point must be a remarkable spectacle, and the 3d lecture will probably be brief.

AURORA, T. S., Oakland, Calif, announces its Fourth Course of Lectures, beginning Feb. 15th. They are: *Theosophy and Ancient Free Masonry*—

Are they identical?, L. P. McCarty; *The Subjective and Objective Planes*, Mrs. S. A. Harris; *Genesis*, Miss M. A. Walsh; *The Fall*, Miss Walsh; *The Atonement*, Miss Walsh; *The New Faith*, Miss Walsh; *Evolution*, Daniel Titus; *Reincarnation*, Dr. J. A. Anderson; *The Crown Attribute*, Dr. Allen Griffiths; *Mahatmas and Adepts—Are they a Myth?*, Mrs. G. S. Bowman.

CONSTANT READER, Cincinnati, asks: "Will you kindly give the address of the most competent interpreter of palmistry in New York City?

Ans. I do not know of any competent or incompetent interpreter of palmistry in New York City or elsewhere. If the art ever existed or flourished it has died out, and is now mostly claimed and used by venal and uneducated persons. [ED.]

EUROPE.

THE SECOND COURSE of Discussions on "Theosophy from the Root up", at the London Headquarters, was opened by Mrs. Annie Besant, President of the Blavatsky Lodge, on Jan. 22d. It is held each Thursday, and 7 evenings are given to The Constitution of Man, 2 to Reincarnation, and 1 to Karma, the last of this course being on Mar. 26th. Each topic is thoroughly analyzed, and the printed program thus enables each member to think it up in advance. If phonographs were now more perfected, how these Discussions could be distributed and vocally reproduced all over the Theosophical world!

CEYLON.

WOMEN'S EDUCATIONAL SOCIETY, CEYLON. This is a society founded and carried on by members of the Society. Its name is *Nari-shiksa-dhana Samagama*. The President is Mrs. O. L. G. A. Weerakoon. The Society's object is to promote the education of women in Ceylon, and work has already been begun as stated in the February PATH. Monetary aid is desired, and any one can send contributions either through the Editor of this magazine or direct. In the latter case they should go to the Prest., 60 and 61 Maliban St., Pettah, Colombo, Ceylon, and entitled "for the Sangamitta Girls School." 64 Rupees are acknowledged from Mrs. English, F. T. S., of Vermont. This worthy Society ought to be encouraged by those American women who can afford to contribute.

ANNUAL CONVENTION: AMERICAN SECTION.

Very cogent reasons have led the Executive Committee to unanimously adopt a Resolution that the April Convention shall meet this year in Boston. Due notice will be given of date and place. Meantime the various

Branches are earnestly desired to arrange, if possible, for delegates, or, when not so, to provide for proxies. All F. T. S. are entitled to attend the Convention.

NOTICES.

I.

Branch Paper No. 11, *The Influence of Theosophy*, read by Mr. James H. Connelly before the Aryan T. S., was sent to the Secretaries of Branches not in arrears for dues during the first week in February.

II.

Forum No. 20 was mailed during the third week in February separately to each member in good standing, as it carried the General Secretary's appeal to each for direct sustentation of his office expenses.

III.

The April PATH will contain a portrait of Mrs. Annie Besant prepared from a late photograph.

IV.

Several back members of the PATH being nearly exhausted, it has been thought advisable to bind the 5 Volumes ending with the present issue, and to offer them at special rate. They are more particularly intended for Branch and Public Libraries The complete set of 5 volumes will be furnished at the reduced price of $10.00, postage 50 cts. additional, bound in blue cloth. Single volumes of this set will not be sold.

V.

The Tract Mailing Scheme has again exhausted its funds, and once more appeals to its friends for aid.

VI.

Donations to the General Fund, towards expenses of the Oriental Department, aggregate $150.75.

VII.

The 3d year of *Theosophical Siftings* expires March 1st. Subscribers are invited to renew for the 4th year and to send the small sum, $1.25, to the PATH for transmission.

VIII.

Branch Paper No. 12, *The Analysis of Man as suggested by Theosophy*, read by Miss L. A. Off before the Los Angeles T. S., and *What is the Individual Man*, an illustrated paper prepared by Mr. James M. Pryse for the Satwa T. S., was mailed during the last week in February to the Secretaries of Branches not in arrears for dues.

IX.

Forum No. 21 will go out to members about March 5th, and with it will be sent Oriental Paper No. 2, entitled "Races in Western India", by Dr. Umedram Lalbhai Desai, F. T. S.

EDITORIAL NOTICE IN "LUCIFER."

We draw the special attention of our readers to the fact that the Editor of *Time* (published by Messrs. Sonnenschein & Co., Paternoster Square, London, E. C. price 1/—) has promised to insert in the forthcoming March number an article by Annie Besant, entitled "The Great Mare's Nest of the Psychical Research Society," dealing with the "Hodgson Report" attacking Mme. Blavatsky, revived by Mr. Frank Podmore in a recent article. We ask our friends to give the widest publicity to this announcement.

THE NEWSPAPERS now notice theosophy and the Society very frequently, but often the statements made require reply in order to correct their errors. It is suggested that members do not neglect such opportunities, but send communications whenever possible to daily papers and sign after their names the initials "F. T. S."

The General Secretary reminds the Branches that any successful result to the Branch Paper Department requires a supply of such Papers from them. Very few have lately been sent in for examination.

Thousands of immortal lives are in each atom; ten thousand times divided in each way, stretch the universes small and great.—*Tibetan verse.*

OM.

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